

---

## CIEGL BERLIN 2012

### *Bursary reports*

---

Aitor Blanco Pérez  
D.Phil. Student  
University of Oxford (Christ Church)

From the 27<sup>th</sup> until the 30<sup>th</sup> of August, the XIV edition of the International Congress of Greek and Latin Epigraphy (*CIEGL*) has taken place in Berlin. Hosted by the Humboldt Universität with the collaboration of other important institutions such as the Berlin-Brandenburgische Akademie der Wissenschaften, this event has united both academics and students in a forum of discussion, networking and celebration. The proposed theme of the event aimed to explore the relationship between inscriptions, audience and places of erection under the title PUBLICUM-MONUMENTUM-TEXTUS.

Before starting my succinct summary, I would like to deeply thank the British Epigraphy Society for their economic support and thus for having granted me the opportunity of attending and enjoying such an important event.

After the registration on Monday, participants were welcomed by the organising team led by W. Eck, M. Dohnicht and the president of *AIEGL*, S. Mitchell. Those greetings were followed by short presentations in which the importance and centrality of Berlin for the birth of the study of inscriptions in modern times were emphasised, especially by projects such *CIL* and *IG*. At the end of the day, drinks and snacks were served thanks to the sponsorship of De Gruyter. For the next days, plenary sessions were held in the morning while smaller thematic sections took place in the afternoon and evening. The range of these smaller sections was very broad including topics such as graffiti, military epigraphy and religious sanctuaries. Unfortunately, it was slightly difficult to change from section to section because of the location of the different rooms, but it was a great experience to hear the diverse approaches and periods covered and the new inscriptions presented (*titulinovi*). This also applies to the lengthier plenary sessions, which were followed by questions and comments in which it became obvious the different and innovative angles from which epigraphy can still be studied. A very good illustration of this remark was presented by C. Roueché who

launched a proposal to create a common typology of patterns inscribed on the floors of ancient spaces. Likewise, it was good to see the sessions on Wednesday devoted to other less well-known epigraphic cultures such as the Persian, Egyptian and Jewish. Parallel to these presentations by famous scholars, PhD students and young researchers had the chance to present their proposals or results in a very extensive exhibition of posters which again reflected the diversity of the discipline. From the United States to the Czech Republic and Bulgaria, different languages were used and exchanged in one of the few areas in which English has not become the new Latin yet.

Together with the most-academic orientated activities, the organisers also provided chances to meet new people and introduce ourselves to the scholars whose works we have so often read and still admire. In this sense, the night reception held in the Pergamon Museum in which we could intimately explore the secrets of the new collection was truly special. Finally, the visit to Potsdam and its classically inspired monuments was again remarkable. Hopefully, the next congress in Vienna will be equally successful.

### **C. Roueché: *Using civic spaces: identifying the evidence***

Prof. C. Roueché provided a review of some of the most important monuments of Ephesus in the Late Antiquity. In addition to her leading project at Aphrodisias, she has also participated in the epigraphic research of the excavation conducted by the Austrian archaeological team for more than ten years. Thanks to Feissel's studies (1999), the history of the city and its street plan in this period is considerably well known. However, there are some aspects still open to question. As very well remarked by the speaker, inscriptions are not only records, but also involve a response. This aspect should be very relevant to cases of erasures in private inscriptions where such a *damnatio memoriae* seems to be mainly connected to a change of religious attitudes and the rise of Christianity. Prof. C. Roueché also presented very interesting cases in which different honorific statues were erected for the same individuals, for example the emperors Diocletian, Constantine or Julian. Some of these inscriptions were prepared in Latin and others in Greek, but it is difficult to establish a pattern to explain these differing occurrences. Other inscriptions in which audience was fundamental were acclamations found in the stadium. Finally, the speaker proposed the creation of a common typology of inscriptions carved on the floors of ancient buildings.

### G. Labarre: *Les inscriptions rupestres de langue grecque en Pisidie*

The French scholar G. Labarre discussed one inscription recording an alphabetic oracle in the region of Pisidia. As a common feature of the congress, the speaker emphasised the importance of the location of the inscription. In this case, the oracle was carved directly on the rock. After a small introduction of this type of inscriptions (“Losorakel”) recently collected and studied by J. Nollé (2007), he commented on the content of the oracle in which Apollo is mentioned and provided a prosopographic study by which he identified an individual called AntiochosBianoras a prominent citizen of Adada. According to this identification, he explored the site where the inscription was found as there are remains of the existence of a fortress. The existence of such fortresses or *peripolia* around the territories of Pisidian cities to control the security of the area was common. This oracle needs therefore to be included in this context and, perhaps, connected with policing activities. Finally, Prof. G. Labarre talked about the importance of this kind of inscriptions as evidence of the presence of Anatolian gods and cults in Pisidia and the contacts of this millenary culture with the Greek traditions and organisation of the *poleis* in the region.



---

Philip Davies  
PhD Student  
University of Nottingham

The 2012 Epigraphic Congress in Berlin provided a linguistic workout for those interested in the field of epigraphy, with an array of stimulating papers in five languages, and an even greater range of accents and dialects.

For the opening address, Stefan Rebenich presented an engaging foray into the history of classical scholarship. His paper, ‘Berlin und die antike Epigraphik’, explored international collaboration in the field of epigraphy over the course of two centuries of social and political turbulence, and the intimate involvement in this process of various renowned German scholars.

The second day began with a panel on ‘Stadt- und Bildwandel’. Particularly notable among the papers was John Camp’s discussion of the display of inscriptions in the Athenian agora. This addressed such interesting questions as the relationship between the direction of approach of the viewer and the direction of epigraphic text. The afternoon panels provided the opportunity to hear presentations on several recently-discovered Greek inscriptions, including a paper by Andronike Makres & Adele Scaferro, on which see below for a more detailed report.

The third day began with an informative panel on ‘Begegnung epigraphischer Kulturen’, which explored the translation of epigraphic habit across ancient cultures. This included papers by Philip Huyse on multilingual inscriptions from the Iranian world, Jonathan Price on Hebrew and Aramaic inscriptions in Judaea/Palaestina, Stephan Seidlmayer on the varied inscriptions found in the area of the First Cataract of the Nile (Aswan), and Ignacio Adiego on multilingual inscriptions from Asia Minor. On the second of these, see below for a more detailed report.

The last full day of the congress commenced with a panel on ‘Epigraphik ländlicher Räume’. Particularly enlightening was Ralph Häussler’s detailed analysis of the variability of epigraphic habit between different areas of the province of Gallia Narbonensis. This examined elements including the styles, locations and functions of inscriptions, as well as the religious affiliations and social background of the individuals behind them. In the afternoon, the panel ‘Raum, Bild und Inschrift’ featured several interesting

papers. Of notable interest was E. Martin Gonzales' presentation, which provided a sound restatement of the significance of public inscriptions in the archaic period as literary texts, as opposed to visual spectacles.

The closing address of the congress was provided by Jürgen Hammerstaedt, who presented a comprehensive analysis of the epicurean inscription of Diogenes of Oinoanda. Beyond discussing the form and content of the material, Hammerstaedt gave an account of the progress which has been made in relation to this inscription in recent years. This impressive presentation of the different strategies and technologies available in investigating epigraphy in the 21st century provided the perfect finale to this quinquennial gathering of epigraphists. Following closing comments and expressions of thanks from the organisers, the delegates were left to find out whether their flights had been affected by the Lufthansa strike, and look forward to Vienna 2017. The congress was a resounding success, and I thank the British Epigraphy Society for enabling me to attend.

**A. K. Makresand A. Scafuro: *New Inscriptions from Thalamai (ancient Lakonia)***

The subject of the paper was a red-marble stone, discovered in 1995 in a chapel in the Messenian Mani, north of modern Thalamae. The stone is now held in the Archaeological Museum of Messinia in Kalamata.

The stone bears five proxeny decrees. The first, and most substantial of these is a granting of proxeny to three judges from Thalamae by the people of Gerenia. Conversely, the second decree records a granting of proxeny by the people of Thalamae to judges from Oetylum. The remaining three decrees are damaged and/or abbreviated. However, the third refers to a petition for honours made to the people of Thalamae by two Lacedaemonian brothers, while the fourth preserves the name of its Spartan honorand.

The speakers discussed various points of interest arising from these decrees. However, perhaps most significant is the evidence which these provide for the relationships between Laconian communities. The decrees indicate friendly relations between former perioecic communities and individual Spartans. Furthermore, the speakers dated the decrees to the 2nd or 1st centuries B.C., the period of the League of the Lacedaemonians, of which Thalamae, Gerenia and Oetylum were members. It was noted in questions that we would not normally expect proxenic relationships to be established between cities already within a federal structure. If the speakers' dating is

correct, the establishment of such proxenies has potentially significant implications for our understanding of the nature of the league.

**J. Price: *The Media and Audiences of Aramaic and Hebrew Inscriptions in Iudaea/Palaestina and Syria***

Local languages, including Hebrew and Aramaic, remained in use in the Middle East throughout its periods of Greek and Roman domination. Based upon his experiences, including service as an editor of the *Corpus Inscriptionum Iudaeae/Palaestinae*, Price argued that the bodies of epigraphy written in these languages were local in their stylistic influences, and do not conform to a 'type' based upon language or ethnicity. Specifically, he argued that no discrete Jewish epigraphic style is apparent in our evidence.

In support of his argument, Price cited parallels between Jewish and non-Jewish inscriptions from the same localities. To give a brief example, some Jewish funerary inscriptions give the name of the deceased, their parentage, and the date of their death according to measures such as Jewish calendar month, sabbatical cycle, and years since the destruction of the Jewish temple. These then customarily end with a wish that 'Peace be upon Israel'. This content is indisputably Jewish. Stylistically, however, the same pattern of name, age/date of death and religious statement is apparent in Greek funerary inscriptions. The content differs, since in the latter instance the names, calendars and religious statements are naturally Greek. Nonetheless, these inscriptions follow the same stylistic template.

Overall, Price put forward a very persuasive argument that 'Jewish epigraphy' owed more to local styles and trends than to discrete ethnic or linguistic groupings.

